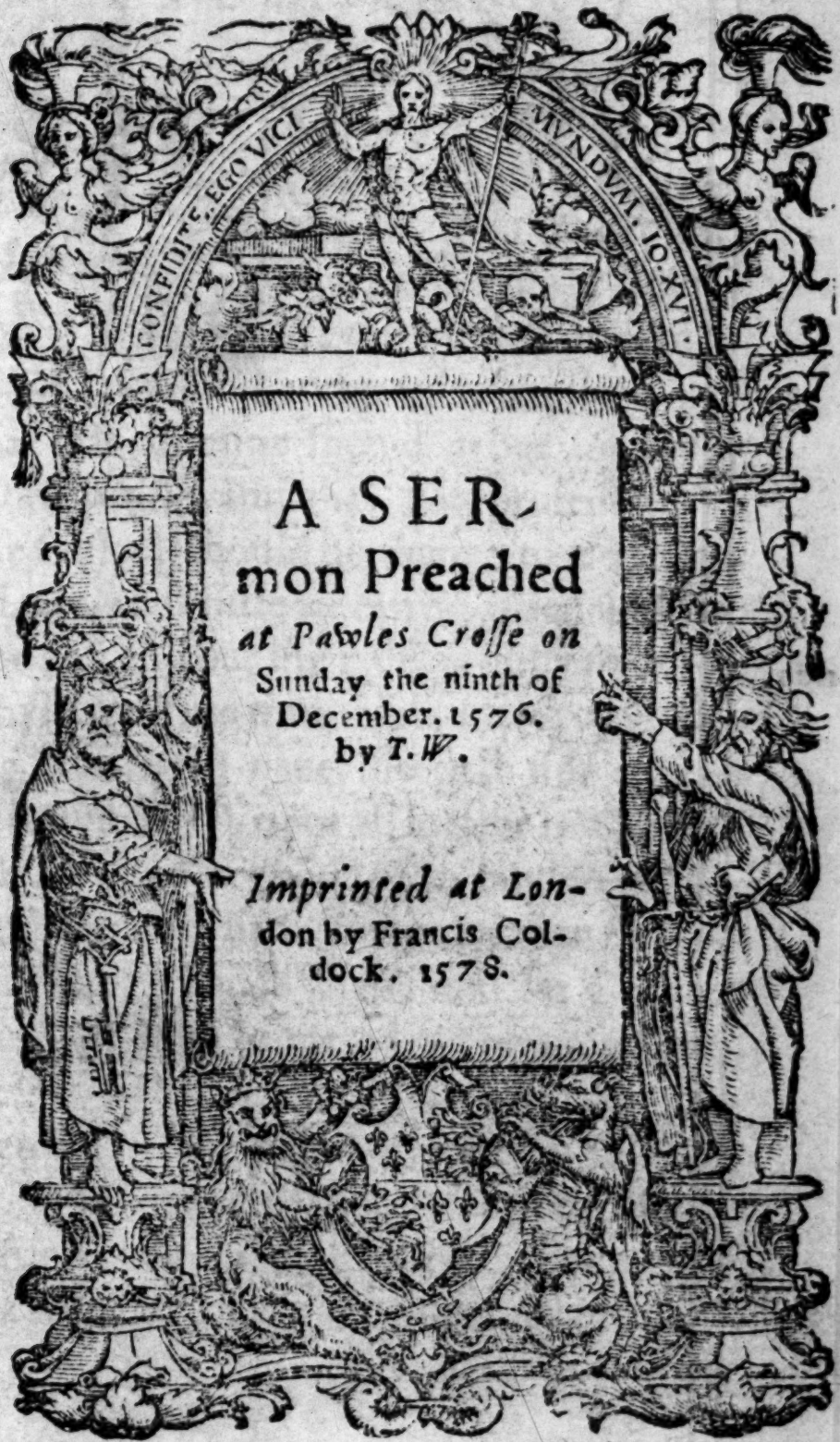

A SER-mon Preached

at Pawles Crosse on Sunday the ninth of December. 1576. by *T. W.*

*Imprinted at Lon-*don by Francis Col-dock. 1578.

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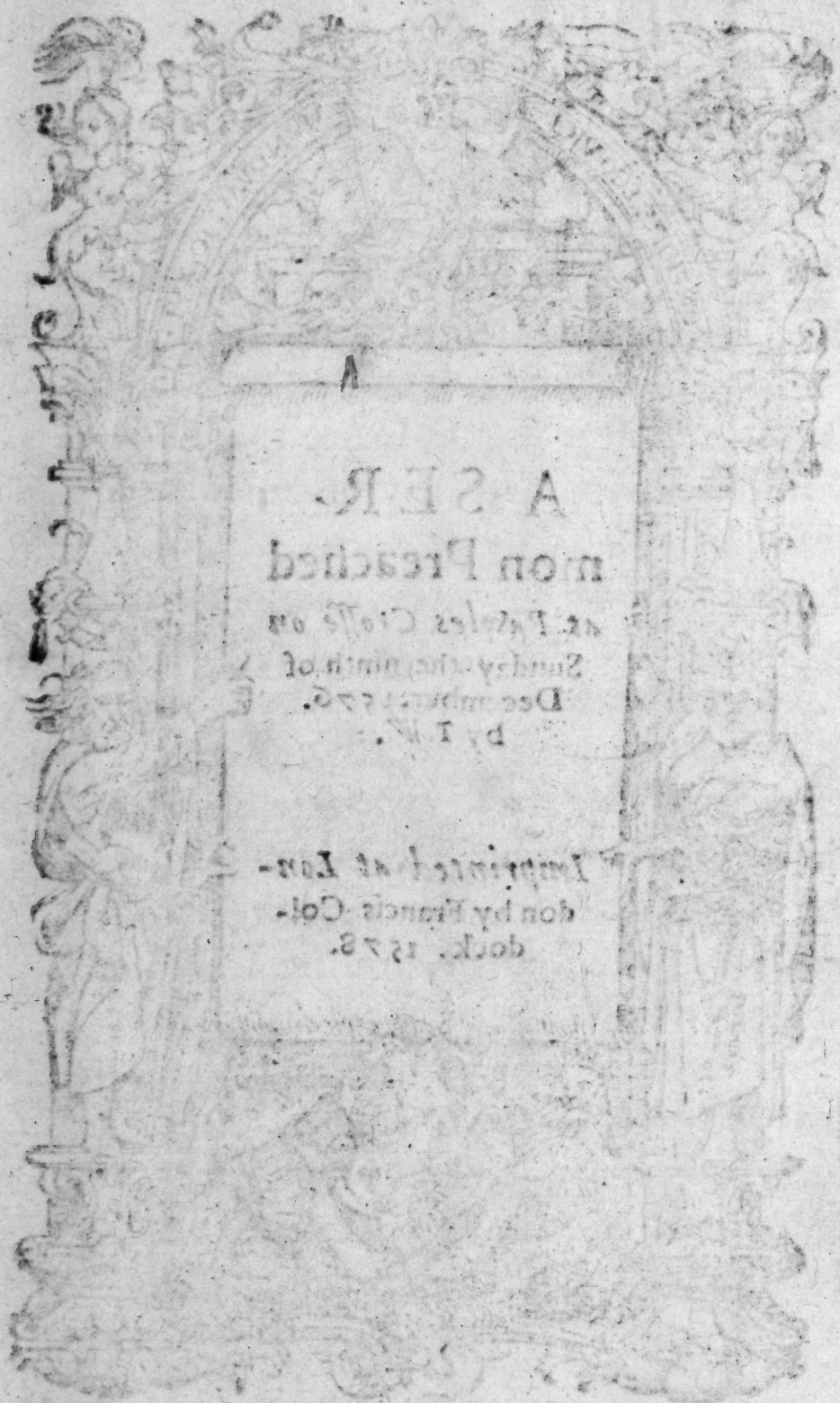

¶ To the Reader.

TIS commonly seene (Christian Reader) that cunning men are daungerous, and that the boldest are the blindest oftētimes: and it is to bee lamented that this curiositie should so bee founde in Christianitie, and that any professours of the Gospell should be deintie to do good. Alas it is but little we can do, when we haue done all, and our life it self is not very long: Iob.14. whyle we haue time therefore let vs be doing, for Satan neuer sleepeth nor ceaseth 1.Pet.5. destroying. VVe are all in debt to Christes verſ.8. Church, and are bounde to buylde according to our Talent. Let euery man set too his helping hande then, and let Christes cause neuer be hindered for mans credite. Let vs rather consider the Commaundement, and expresse our loue by feeding. Tongues that are silent in speaking, should argue hands diligent in writing, especially in a Minister: but when both are ydle, sure-

ly all is euill, and that Miniſter but an Idol beſore the Lorde. The wiſe debter vnable to pay all, vſeth policie in trifling preſents, and findes good eaſe thereby. Owe we all vnto the Lorde? and ſhall we bring nothing to his Church? I muſt needes confeſſe that I haue bin tardy, and lingred in this fault too long my ſelfe, but fearing the raſhneſſe of them that come to ſoone, I ſee the daungerous lapſe, or laſhe of them that come too late, and happie is that ſeruant, whom when his Maiſter commeth he ſhall finde dooing. Surely I had denied many petitions, beeing priuie to many infirmities of mine owne, but looke what the forwardneſſe of my friende coulde not doe, and that hath the frowardneſſe of certayne brought to paſſe, and I truſt all for the beſt: only I mark this for my learning, that what I denied to doe voluntarily, I am made nowe by an exigent in a maner to doe violently: for nothing can hinder Gods purpoſe, VVherfore I craue pardon of them, whoſe inſtant requeſts I did inceſſantly denie, but chiefly of God, whoſe church is wronged if any thing

that

that may profite hir be at any time concealed. To auoyde which fault, at the last I am resolued, and being persuaded that the playner is the better, for the most part, I haue vsed no curiousnesse in the matter, for it can not be so simple, but if it be sounde withall, it shall profite the faythfull reader. The worst fault I finde, is of the most part, who can be content to let all Sermons slip, and scarcely buy one: or if some buy them, to let them sleepe in their houses, who were as good let thē alone, for so they lose both their money, and that precious pearle which no money can buy agayne. The benefite of writing deserueth more diligēce in reading, especially of good things: but the thousands of Pamphlets & toyes are caught vp quickly, & deuoured in hast, though they shal neuer be disgested into any good substaunce, I feare, they are so full fraught with poyson. It were happie that they were all buried in darknes, or burned in the light, which minister matter to Fansies schole, or Pleasures pallace, but nothing vnto the church of god. Redeeme the time, for the dayes are euill. Eph.5.ver.16.

Let this be a warning to you that feare God, to let goe ſuche Bookes, and to haue nothing to do with them, the worlde is full of them. Emptie you your houſes in the name of God, and let not your youth once finger them, for they are the bane of youth. and learne to play the Bee, not onely to flye and ſee the floure, but to ſucke alſo: the worde of God is ſweeter than hony, or the hony combe. *Pſal.* 19. *verſ.* 10.

Beeing diuerſly called at this time, I am fayne to prefixe no other preface than the very ſame whiche I vſed at the Croſſe, and that worde for worde, as both my Sermons are, excepting in my latter I haue kept back certayne things, which I thought not ſo cõuenient or neceſſarie to divulgate, bicauſe they concerned the perſons then and there more particularly. God encreaſe thy knowledge, and with knowledge fayth, and with fayth zeale, that thou mayſt growe aright, and righteous to ſaluation, in Ieſu Chriſt.

Amen.

I Craue pardon (Christian Reader) for that the Writer beeing full of other businesse him selfe, whereby he could not followe this, and his hande beeing very harde & small, hath bin the cause of some escapes in the print: Yet let it not discourage thee, but take thy pen and bestow the paynes to correct them, and I hope the profite shall make thee recompence. I haue not altogither satisfied the Author neither in disposing many things, yet I haue done my best, but the matter beeing not muche amisse, our labour is not lost. Farewell.

The faultes escaped.

Page. 1. line. 4. for 77. reade. 76.
Page. 3. line. 12. for the, reade, a.
Page. 7. line. 17. for. aunswerable, reade, a miserable.
Page. 10. line. 19. for was, reade, were.
Page. 15. line. 6. for say, reade, scan.
Page. 14. line. 11. for do, reade, doth.
Page. 45. line. 14. for ende, reade, eye.
Page. 45. line. 16. for ende, reade, eye.
Page. 47. line. 5. for arriued, reade, aymed.
Page. 51. line. 9. for king, reade, tong.
Page 1 ead. line. 7. put out (and)
Page. 51. line. 3. for sure, reade, sore.
Pa. 1 ead. lin. 17. reade, that that I cannot. &c.
Pag. 60. lin. 11. for was, reade, cõmes.
Pa. 64. lin. 4. read, ouercome in our selues,

A Godlye Sermon

Preached at Paules Crosse on Sundaye, the. 9. daye of December. 1577.

IT were highly to be wished, & hartily prayed for (honourable beloued in Iesus Christ) that in this and all lyke assemblies, the eyes & eares of mens mindes were but aswell occupied, as the eyes and the eares of the body: and that we woulde prepare our selues by prayer, to come with a circumcised and catechised soule, in the humilitie of spirite, not presuming of witte, or wisdome, or wealth, or authoritie, or any thing what so euer: I meane, not to be puffed vp, or sowred with that forbidden leauen of the Pharisées, and so vngratiousllie to preuent the swéete and sauorie doctrine of Gods eternall counsaile. You haue heard I am sure of the Spy-

ders poiſon, and of the hony of Bées, yet both ſucke out of one, and the ſame flowre: you haue heard that the ſelfe ſame Goſpell is to one a ſauor of lyfe, & to another a ſauor of death. 2. Corin. 2.

Luke. 22. Math. 10. That our bleſſed Sauior came to bring peace, and yet no peace, but warre and a ſworde: That he was a ſtumbling

Eſai. 8. ſtone to all refuſers, and a corner ſtone to many buylders in Sion: that he is a rocke againſt whome many do make ſhipwracke, that is, of ruine & deſtruction to Infidelles, but to the faithfull a rampire of reſcue & defence. And what is it? touching the dignitie, aucthority, and power of Gods worde, that you haue not hearde and plentifullie receyued out of this place: You knowe as well as wee, that all Scriptures are inſpired of God, & are profitable for men, to inſtruct, to rebuke, and to correct, that the man of God might be made perfect in all good workes: 2. Timo. 4. that they are written for our learning: Ro. 15. that many do erre not knowing them;

them: Math.22. Onelie nowe there remaynes that doctrine which the enimy vntrulie sayth, wee condemne: that is sinceritie, integritie, and honestie of conuersation and lyfe, which commonlie they call good workes. Neuer a iusticiarie of them all, is so earnest as we are, to desire and beseeche you, nay, to charge and commaunde you, and that in the name of Christe Jesus, that you prouoke not the holy one to anger, and to the iuste iudgement against you, by breache of his lawes and statutes: and yet we preach not as they, for all this, for our ende is mercie, because we are vnprofitable. Luk.17. but their ende is merit, bicause they are seruiseable (you must thinke so at the least, though I cannot coate the place in all the Scriptures) but they write so of them selues. This is the nayle in the shippes syde, which we all dryue at, to strike vp to the head, least water leaking, shoulde sinke her into the Seas: After fayth, workes: after lyght, walking: after a

The grace of God doth so teach vs. Titus.2. verse.12.

Luke.17. verse.10.

God is true and men are lyars. Rom.3. verse.4. 1.Iohn.1. verse.10. Iam.2. verse.14.

foundation, buylding: after planting, prospering, and growing: after a good profession, some good practise: after so long and so lowde a calling, some comming and running towarde the marke which is set before vs, Iesus Christe, which is the price of our calling.

So runne that you may obtain 1. Cor. 9.

Now is the time for fruite, take heede of the axe: nowe is the time for the husbandman to drinke of the Wine, beware of no grapes, & beware of sowre and wylde grapes: for downe goes the walles then, in comes the Boare, and rootes it vp. Nowe is the time for harnest, when the sickle of Gods iudgemēt shal cutte downe both corne and cockle, the corne shall he gather into his Garner, but the chaffe he shall burne with vnquencheable fyre: If you knowe his wyll and do it not, be sure and looke for those many strypes: and if the Lorde handle his yron rod once, & geue but one blowe of correction, are we not all as the Potters vessell: is our matter any better: But if he stryke the stroke of

Philip. 3. Math. 3.

Esa. 5.

Reue. 22. verse. 12.

Luke. 12

condemp-

condempnation, what powder and dust shall the vngodlie be made, and scattered before the face of the winde? it is God that is true, and all men are lyars. It is heauen and earth that shall perish, and not the smallest portion of his worde shall passe vnperfourmed: when the Lorde speakes therefore, let the congregation be silent: let flesh and blood, nay, let earth, and ashes, wormes and wormes meate, neuer dare once resist as the obstinate, or refuse as the ignorant, or receyue in vaine the yoke of his obedience, as all carnal and careles professors do, which do nothing according as they are cõmaunded, which haue a face or a shewe of seruice, but haue denied the power of godlinesse, & therefore do receyue the worde of God in vaine: He speakes vnto you by the Prophet Ieremie this daye.

Psal.1.

Marke.13.

2.Tim.3. verse.5

The dayes of Ierusalem were perilous times, for both Prince and Priest and people, dyd not onely neglect (as we do) but manifestly contempne the word

of the Lorde, and fell to smyting of his Prophetes. Hence grewe monstrous enormities, as it was méete when the Lampe & light of our steppes was once out, that they shoulde runne ouer shoes into all extremities: when they sinned in the great thing, I meane Idolatrie once committed, it can not be but adultrie shoulde followe, and incest, periurie, murther, extorcion, robberie, and all abhomination to be ryfe amongst them, as you may reade, 6.8. and many other places of this Prophecie.

Pſal. 109.

Rom. 1. verſe. 24.

Least therefore as a horse headlong shoulde runne into destruction, they should make a league with hell, and as it were bowe their owne dampnation, (as a man of himselfe doth styll run the race of iniquitie, to make vp the number of his sinnes) least thus working wickednesse with grædynesse, they shoulde past all crye fall into the daungerous mouth of hell fyre, and kyndle whole heapes of coales vpon their owne heades: the Lorde in his mercies of olde

olde, hauing an euerlasting prouidence for preseruation of his Church, & maye not lose one, openeth the mouth of this Prophet by his holy spirite, and vttereth matter inough both for the comfort of his chosen, and vtter confusion of the reprobate, and saith: Albeit there is not one true Prophete left almost that speake a good worde, but euerie man crieth peace peace, and yet al from highest to lowest are geuen to brybes, and horrible thinges are committed in the Lande. Albeit there is neyther iudgement nor iustice, but lyke stone horses euery man haunts harlots houses, and his neyghbors wyfe. To be short, though there be aunswerable confusion, and such a deformitie, as for the lyke sinnes or lesse, I once drowned in iustice the whole worlde, in Noahs tyme, except a few, eyght persons, and burned in my iudgement, whole Sodom and Gomorra, with diuers other Cities: Yet now remembring my promise of olde made to Dauid my seruaũt

Ephe. 1. verse. 4. Iohn. 6.

Iere. 8. et. 5.

Gen. 7.

Gen. 19.

mercifullie, beholde the tyme commeth sayth the Lorde. &c.

But howe perfect mans eyes are, the shyning sunne doth shew, which quicklye blyndes the cleareſt sight: and howe brutish mans reason is without Gods spyrite, in Religion, that it is the speciall grace of God, we are not turned cleane out of both reason and Religion. Let vs therefore craue assistaunce of Gods most blessed spyrite, that with meeke harte and due reuerence I maye speake, and you maye heare, and we all receyue his holie worde, to the glorie of his name, the confirmation of his truth, the confutation of error, and the euerlasting comfort of all true Christians in Jesu Christ. In this prayer, let vs remember his vniuersal Church, the Churches of Englande and Irelande, the Quéenes most excellent Maiestie, her Graces most honorable Counsaile, all inferior Magistrates, all Ministers, and all priuate men: that the Lorde woulde blesse vs all, to kéepe our fayth

vnto

vnto the ende. Amen.

The Text. Ieremy.23. verse.5.

1. Beholde the time commeth sayth the Lorde, that I wyll rayse vp the righteous branch of Dauid, 2. which King shall beare rule, 3. and he shall prosper with wisdome, and he shall set vp equitie and righteousnesse againe in the earth. 4. In his time shal Iuda be saued, and Israel shall dwell without feare, and this is the name they shall call him, 5. The Lorde our righteousnesse.

FOr the the better vnderstanding of the simple, this shal be my order to proceede as the words lye: First of the Prophecie of Christes comming: Secondly, what he shall do: he shall beare rule. Thyrdly, the manner of his regiment: he shall prosper with wisdome, & set vp equity. Fourthly, the ende of his comming or kingdome: Iuda shalbe saued, and Israel dwell without feare.

Fykthlie, the glorious tytle or name, which is the Lorde our righteousnesse.

For the Prophecie.

TO stande vpon the prayses of Prophetes, and their excellent office, being one of the chiefest instrumentes, (though extraordinary) that Christ ordained in his Churches, Ephes. 4. he gaue some Apostles, some Prophetes, some Euangelistes, and some Shepherdes & Teachers, to gather together the Saintes, &c. Or to shew you their dilligence in sparing no labour, fearing no losse, & vēturing their very lyfe for the propheeying & preaching of the trueth, or on the other syde, to recken & rippe vp Dauids sundrie vertues, that man according to Gods owne harte: it was not so directlye to this purpose. Therefore I will turne straight to the prophecie, which is concluded by the best learned interpreters, (without all controuersie) to be vnderstood of ỹ Messias and his kingdome. Albeit the hungris

grie Iewes do blyndlie snatche & wrest it to the scepter of Dauid, and dreame it of his temporall seate. The Lorde made a couenaunt with Dauid in dede as in the. 89. Psalm. I will set thy dominion in the sea, and thy right hande in the flouds, and thy seede shall abide for euer, thy throne as the dayes of heauen: I haue sworne once by my holinesse I will not faile Dauid my seruaunt, and his seede shall endure, and his seate shal be as the Sunne. Likewise. 2. Sam. 7. by the mouth of Nathan the Prophet. Thy house, thy kingdome, thy throne, shalbe established for euer. What tyme therfore that they were led away captiues to Babilon, as in the. 4. King. 25. Iere. 34. 2. Cron. 36. Esai. 1. appeareth, when Iheronias was take prisoner by Nabuchodonezer, and Zedechias led awaye captiue into bondage. when the kingdome was spoyled, the Temple burned, the people subdued in miserable seruitude, and besides, neuer any man after of Dauids loynes left to sit on his royal seate, for

2. Sam. 7. verse. 12

for though Zorobabel renew to Iheconias was captaine, yet he was not King of Iuda: and there were other valiaunt men, and principall leaders of Israel, but no Prince nor scepter, they were so vnder the Meades and Persians and Macedonians, &c. Nowe the Iewes doting, & grosse buylding of an earthlie scepter, and a temporall seate of Dauids sæde, were iustly scattered in their owne imaginations, and dyd blindlie thinke ỹ promises of God to be of none effect. Here is the barraine fruite of mans owne braine: se howe perilous a thing it is to receyue the spirituall promises of God carnallie, that is, according to our owne vnderstanding, what discorde it brædes, and what confusion it brings: euen this that our expectation and accoumpt shall be cleane frustrate, voyde, and of none effect in the ende: the letter kylleth, it is the spirite that giueth lyfe. Yet the Lorde mercifullye saued a great sorte of that people, and deliuered them by Cyrus, who

So play the Papists in the sacrament.

Iohn. 6. to the Capernaites.

2. Cor. 3.

who fought against the Assirians, and toke Babilon, and deliuered the Iewes: as they had many Oracles before, that a man should do it, and is named to of Esaie in his prophecie, Esai. 44. many yeares before his byrth.

I am thy God which say, Ieruſalem thou ſhalt be inhabited, and you Cities of Juda you ſhalbe buylt, Cyrus ſhalbe my heardman, &c. In due conſideration of that I haue ſhortly ſayde, it is manifeſt that the promiſe muſt be otherwiſe than of Dauids houſe, for our earthlie kingdome onelie, or elſe (farre off be it from blaſphemy, & with feare I ſpeake it) the promiſe muſt be of none effecte. And hath God ſaid, and wyl he not performe it: or hath he at any tyme ſpoken the word, and ſhall he not do the deede? Yes verely God is true, and al men are lyers: the Iewes are deceiued, for God is righteous, that he may be cleare whē he is iudged. Pſal. 51. But yet let vs proceede to a more nere examination, and playner pondering of the matter, and it Esai. 44.

ſhall

shall easier bring vs to ỹ perfect sense.

Ecce. Beholde, is a noate of demonstratiõ, often vsed by the Prophets, to prepare attention, when they speake of any great Mysterie, or of any serious matter of importance and weyght, as now of the Messias to come, than the which there is none greater: for all ỹ promises of God to Israel, had their strength and performance in him, through him, and for him, without whome the faith of the Fathers had bene voyde and not full. This caryeth a certaine awaking or quickning of the dull senses of the Iewes, with whome the promises of God by little and little dyd slippe out of remembraunce, and verie rawlie and coldlie they loked for Christes first cõming as they shoulde do. Which as it was then, so is it nowe a most pestilent practise of Satan to make many which should liuely beholde, onely blindely to dreame for his seconde and most glorious appearing. The childzen of God should behold Gods promises of things

Roma. 8. vers. 24.

to

to come, as if they were nowe present, for that is the true nature of faith: The eye is the suttlest sense of all the fiue, & as it soner pearceth his obiect, than any of ỹ rest, whether *Extramittendo*, or *Intramittendo*, let Philosophers saye. So it iudgeth more surer of the same: this dignitie it caryeth aboue the rest, to be the quickest, and perfectest sense of all. For example of the first, in the tyme of thunder, a man shall soner see the lyghtning, than he shal heare ỹ ratling, if he haue any sight at all, though he haue neuer so good an eare, and yet the lyghtning is the latter of the two, being caused of the fraction or rupture, or thundering noyse of the Clowde so broken: Or more familiarly, you shall see (if you marke) in a Gũne discharged, the pellette flee some space, before you heare the sounde, and yet it is plaine, they can not be a sunder.

For the other, the example of Isaack, in the .27. Gene. Wyll shewe you euery sense deceaued, for lacke of this chiefe sense.

sense. And albeit the soonenesse of Iacobs returne in bringing the kyd, had almost marred al, & his voyce made some suspition in the matter: yet olde father Isaack was beguiled, neyther his smelling, nor tasting, coulde iudge of the venison, which was but kyds flesh, nor his hearing, nor feeling, finde faulte with Esau which was but Iacob: & not without cause in lawe, *Oculatus testis* carryeth credite, they that sawe it with theyr eyes are best assured. Euen so the Prophete speaketh here, Beholde, & turn as perfectlie, though not as prefectlie as Saint Iohn the Euangelist seeing our Sauiour, poynted at him, and sayde: Beholde ỹ Lambe of God, which taketh away the sinnes of the worlde: so with the eyes of your Fayth, being farre more excellent than ỹ eyes of the body, if you wyll awake and not sleepe, watche and not slumber, Beholde the tyme commeth. &c.

Iohn. 1 verse, 15.

Daniel doth calculate the tyme. 9. of his Prophecie, being a notable & wor-

thy

thy Prophete, yet he perused and read Ieremies bookes as it semeth, and foũd out the Prophecie of the peoples captiuitie. 70. years, which he calles weeks, that so long Iuda shoulde lye by it, and that for theyr transgression. And the Angell Gabriel reuealed to him afterward, that the Lord in mercy would yet restore them seuen fold again, that is. 70, times seuen, which amoũteth or multiplieth in accoumpt to 490 yeres, and then this Messias should come. Ieremy here speaketh indefinitelye, and sayth, the time commeth, where the present tyme is put for the future (as I take it) not to expresse the shortnesse, but the assuraunce of the tyme, when Christe shoulde come. The Wyse man sayth, all thinges haue a time, and it is a high poynt of wisdome to knowe the tyme of all thinges, but to knowe this tyme of all tymes, is wisdome of all wisdomes. The Prophetes foreshewed it to the Iewes, but yet he was chieflie receyued of the Gentiles, for he came to his

Eccle. 3. verse. 1.

Iohn. 1.

his owne, & his owne knew him not: I pray God for the second triumphant & kingly cõming it fall not out so, that to whõ he is most preached, they be least prepared. How long was it I pray you ỳ Israel longed to come out of Egipts bondage: and how lõg loked Juda to be deliuered frõ Babilons captiuity? But for ỳ great frædom indæd, from ỳ perpetual & euerlasting thraldom: by this onely Messias, there were very few or none. Right so play we in these dayes: we are very carefull for the times and seasons, concerning our worldlie affayres. A prisoner duely wayteth his delyueraunce: a prentise styl thinkes on his frædome, and both kæpe iust accoumpt of euery day: yea the sicke man leteth not one houre escape, nor misseth not a minute, but styll longeth for his health: but for our great delyuerance & departure hence, it is not only the last but the verie least care: when friendes & Philitions forsake vs, we trust yet in our selues, for no man is so olde, but

he

he thinks he may be older: and no man is so sick, but he hopes he may recouer: and the last messenger shall styl be for the Mynister: the daunger sure is verie great, and euerie man is not sure to be at Christes right hande iuste when he dieth: and repētance is not in our own hands: thou trustest to thy ende, & thy end bringeth distrust, for the greatest assault is in thy weakest estate. As I would not haue any mā to distrust god, no not specially in the ende: so woulde I not haue any to tempte God, and trust onely to the ende: and yet I saye all is well that endes well. This example is plaine inough of Christes cōming to the Iewes, prophecied & prophecied againe, and yet not vnderstood. So the naturall example of our mortalitie, and dayly dropping away, might moue reasonable men to take hede, & if warning woulde serue, to teache vs to watch & waight for his comming, or to be prepared & prouided for our going.

Where the Philosopher endes the Phisition begyns, and after the Phisition, commes the Diuine when senses and all are gone.

Sayth the Lord. Lōke what the Lord

hath sayde, and that is sure to come to passe in al pointes as he hath sayd it, for God is not as man is, mutable in repenting his promises, albeit he is sayd to repēt that euer he made man. Gen.6. It is but to expresse the hartie hatred he beareth against sinne, & against their sinnes of the olde worlde: or else why do we so confidentlye buylde, and constantly assure our selues of the inexplicable comfort of euerlasting saluation: but bicause of his worde which is immutable: & hath he sayd it: nay, he hath sworne it, he that commaūded the heauens & they were made, and but spake the worde and they stode fast, standeth styll vpon his honour, and wyll performe what he promiseth in number waight and measure, as he hath giuen his worde for some testimony, and examples. Why dyd not the fyre consume those three thrust into ỹ burning Ouen, was it not hote enough: or did it not burne, when the verie flames did lycke vp those tormētors that put them in:

Heb.6. verse.18. Psal.33

Daniel.3 verse.25

in: and what is the reason but ỹ it shall be so: and why did the Seas so spie the Lord: why ranne they backe and were afraide, & became as a wall to Israel, and ranne together againe to drowne Pharao & all his hoast: 114. Psa. but this that it shall be so: Why did not the Lyons in theyr den, snatch Daniel rather before he came to the grounde, & teare him in peces, than lye styll before him as Lambes, & no Lyons: but this, ỹ water may not wette, though it be a great Sea: fyre may not heate, though it be a flaming fyre: many Lyons, many hungry Lions, may not touch a sely man, when the Lord hath sayde it shall be so, for heauen and earth shall perishe, and vanish as a scroule, but his worde endureth for euermore. psal. 14. Daniel, 6 math. 13

That I wyll raise vp the right braunch Dauid. This alludes to that raysing of sede to a mans brother, if he dye without issue, as it is in the lawe. Here we must note, howsoeuer God promised to Adam, the Womãs sede shal breake

the serpentes head. Gen. 3. Howsoeuer to Abrahã in blessing I wyl blesse thee, and in multiplying, I wyl multiply thy sæde as the starres of heauen, or as the innumerable sandes of the shore: and howsoeuer to Dauid, thy sæde shall endure for euer, & thy seate as ỹ Sun, &c. That is, how so euer the couenaunts, or mercifull promises of God made to our Forefathers, did differ in circumstaunce, yet do they all agree in effect & substaunce. Againe, howe soeuer the Prophetes dreamed dreames, or sawe visions, whether they prophecied some plainer, some darker, some as it were farther off and mysticall, some more euident and neare, as the spirite gaue them vtteraunce: Yet all inspired from aboue, spake in effect one and the same thing. And there can not be founde any contrarietie in al ỹ doctrine of the Prophets of God, thã is possible to be in the spirite wherewith they were inspired. The marke they all shotte at, is Iesus Christe, the ende of the whole lawe and

Luk. 16. verse. 16.

the

the Prophets which were vntyll Iohn: and this partycular Prophecie which I haue in hande, as I tolde you, concerneth the pacte or couenaunt with Dauid, but not in the Iewish sense. But loke howe it was promysed of God, so is it prophecied of Ieremie, and right so hath it bene perfourmed in Jesu Christe: for the vnitie of Gods spirite is styll one, and indiuisible as the dietie. Why, some Iewe may obiect, is it not plaine? that Salomon, Ezechias, and Iosias, being lawfull Sonnes and succeders of Dauid, were rayfed of God as righteous braunches? I aunswere, that it is God in deede, by whose power all Princes do raigne, and through his authority they haue their seates: It is he which rayseth them vp, and raseth them out againe at his pleasure, which turned out Nabuchodonezer as a Beaft in his iuftice, and in his mercie made the sheephoke of his seruaunt Dauid, to be a Scepter ouer Israell. But all that propagation or

Obiection.

Solut.

1. Esdr. 9

Princely posterity rayſed of God, was not without the meanes of man: and this is immediatly of God himſelfe, a great difference. And if you wyll go further, and aſke howe this braunche ſhould be rayſed then? I aunſwer, that firſt you muſt circumciſe your hartes & eares, leaſt you thinke it an impoſſibilytie, as Nycodemus thought of a mãs regeneration: ſo you hauing ẏ vayle of fleſhlineſſe, and the foreſkinne of filthineſſe, ſhall vncleanlie and groſely imagin of this bleſſed generation or rayſing: for carnal man ſauoreth not thoſe thinges that are of God.

Iohn. 3 verſe. 4

1 Cor. 1 verſe. 14

This done, I ſaye he was begotten of God, conceyued by the holy ghoſte, incarnate in the ſanctified wombe of ẏ Virgin Marie, euen in the fulneſſe of time, according to the Scriptures: and it is parte of the Articles of our Chriſtian beléefe: which none of all Dauids poſteritie coulde ſaye, no not he himſelfe, for he was conceyued & borne in ſinne.

pſal. 51

But

But here maye a moze ſtrong and mighty obiection be gathered than beſoze as it ſameth, and all by my owne saying: foz is it lykely, oz is it poſſible, that he ſhoulde be rightlie called, the ryghteous braunche of Dauid, which came not of the ſæde of any man, of all that ſtock, beſoze ſo many Kinges good and bad, of which euery one yet naturally deſcended, and were his ſonnes after ỹ fleſh: I anſwere, though I ſay he was not begotten of any man, yet I do not ſay, that he came not of ỹ ſtocke therefoze: foz Iheſſe, Dauids father, was the roote, & Dauid as the braunch: Marie the Virgin was the flower of Dauides braunche, and Chriſt our Sauiour was the fruite of Maries bloſſome. Therefoze is he called the ſonne of Dauid in the Genealogie by Math. 1. and often in the new Teſtamẽt, comming indæde of that Trybe, kyndzed, oz ſtocke.

Obiection.

Solut.

Math. 1

Ye is called therefoze the righteous braunch foz thzee reſpectes.

The causes why Christ is called the righteous braunch of David.

First, because he came of the same kyndred by his mother.

Secondlie, because of those degenerating bastardes, Roboham, Manasses, and the like wicked Princes, who notwithstanding, were of his lyne, yet followed not a foote of Dauids wayes, but defiled his seate, and prophaned the Sanctuarie, and turned his Scepter another waye. And as he is not a Iewe, which is a Iewe borne: nor he a true Israelite, which is so called: nor all are not Abrahams sonnes, that are after the flesh. Roma. 9. No more maye they be called ryght braunches of good Princes, which beare no lyke fruite, although that otherwise they be their owne sonnes.

Thyrdlie, he is called the rygheous braunche, in respecte of the good Kinges also, Salomon, Iosias, Ezechias, and those fewe more, which not onelye were of Dauids loynes, but also dyd treade in hys steppes, and wal-

walked in the waye of Dauid theyr Father, in obedience to the commaundement of the Lorde, in setting forth the true seruice of the GOD of Israell, in fyring the superstitious Idolles, cutting downe theyr groues and woodes, to the ruine and spoyle of their Idoll aultares, which farre better deserued the tytle of Dauids righteous braunche, than anye of the wicked Kinges foresposken of: And yet they are not this braunche neyther, but onely, and trulie, and properlie, it is Jesus the Messias. You wyll thinke then that I do to much wrong to them which were lawfullie begotten Sonnes, and laudablie raygned Kinges, whiche came of his sede aryght, and raigned righteouslie in the seate to, and yet not the true braunch: I shall satisfie you, if you marke, and that in a worde: I do not denye them to be the right braunch according to the flesh, and so is Christ to, but I deny

deny them to be the ryght and righteous braunche, for so is Christe alone: for such a sprygge or stemme, neuer sprouted out, neyther of Abraham, whose Isaack was so increased, nor out of Dauid, whose kinges so succeded, nor out of all generations againe, for the fountaine is to fowle, & our petigrue must be fetcht frō Adam which is earth: and this seconde Adam is the Lord from heauē. 1. Cor. 15. And the reason is, that those excellent vertues, and Princely qualities of wisdome, iustice, & Religion, in any of those good kinges, the sonnes of Dauid, or in all, it was in them but as shadowes, and vnperfect figures of him in whome dwelleth the fulnesse of all goodnesse. So that he onely and alone, is this ryghteous braunche.

Here we maye sée the infinite loue of God towardes his Church, neuer forsaking hir, but in hir first fall renuing of hir with promises: in hir forgetfulnesse, renuing of hir with prophecies, that

that shée myght styll hope, and not be confounded for euer. And if the Patriarkes and men of God, in elder tymes receyued such plentyfulnesse of ioy and gladnesse, in the onely promyse of the Messias, whereby their faith was full: What flowing, and ouerstreaming vnmeasurable cõfort should we reape, to whome those prophecies do myni-ster more, than to the Prophetes themselues. 1. Peter. 1. For kinges and Prophets haue desired to sée what we haue séene, and yet sawe it not, but in the promise only. Luke. 10. They lyued in the tyme of the promise of this braunch: and ỹ Apostles lyued as it were vnder the shadowe of his leaues: but we lyue as vnder the fruite it selfe. For the tyme of Grace, the longer, and the later it is, the more mercifull it is to them that shall be saued. And howe graciously he hath dealte with vs of Englande besides, maye not passe vnspoken of in planting a ryght braunch to raygne ouer vs, not a bastarde

bramble.

bramble, as Abimeleche was, the sonne of a bonde woman, as ye maye reade, Iudges.9. The Vine, the Olive, the Palme, the Figge tree, and the rest, chose a Bramble to be their king: Who beganne with murther, raigned in crueltie, and dyed in bloud. But ouer vs hee hath planted a peaceable Prince, the ryght braunche of hir royall Father, and moste worthye King, Henrie the eyght: kéeping all good steppes of hir predecessors, going farther in Religion than many of thē, (if not than any of them). The Lorde leade hir farther, styre vp hir counsell to comforte hir, strengthen hir kingdome to kéepe hir, lengthen hir lyfe longe to raygne ouer vs: And though I maye not saye as the Olyue trée to beare fruite, yet to florishe as the Palme, to be freshe as the Lawrell, to be stronge as the Oake, to spreade abroade as the Ceader, and to be an olde Trée of continuaunce, as the Cypre: and though she be fruitlesse

Englands happinesse.

one

one waye, yet fructifie hir D Lorde many wayes, with good and faythfull subiectes, that shee and wee, as well grafted braunches maye abyde styll in the stocke, and tarye in the Vine, and fructifie by the operation of Gods holye spyrite vnto eternall lyfe in Jesus Christ. Amen.

VVhich King shall beare rule. Here he is proclaymed Kynge by the Prophete, heade of his Church, and Prince of his people. Trayterous are all other heades then, monstrous, and rebellious of King or Cæsar, or Turke, or Pope, or Deuyll, lyfting them selues aboue this King, which must beare all the rule. He is sayde to be our Prophete, our Priefte, and our King: a Prophete, being a fulfyller of all that they spake, and the ende of them: a Priest, to fynifhe all the Sacrifices of the olde Lawe, by one suffycient and most blessed oblation of his owne body vpon the Crosse: a King, by rulyng and gouerning his Church, hauyng full

authoritie

authoritie alone ouer the same, being annointed not with the confections of balmes or spices of sweete odors, but with the holy Oyle of gladnesse aboue his fellowes.

Psal. 45.

Obiection. But what rule bare he, some will say: could he come simplier than borne in a Manger, despised of the Doctors, had in derision of the multitude, spytted on, and most spitefully dealt with all? alas, what crowne ware he, but a crowne of thornes? or what King was he, being so poore, & so persecuted, that it was not possible it shoulde be he that is here prophecied. Thus they looking for a Princely appearing, in power, authoritie, and wealth, and to haue an earthly kingdome restored (as they dreamed) receyued not the King of Kings: and therfore though they aske for the daye of the Lorde, the daye of the Lorde, yet haue they nothing to doo with it when it commes, for it is darknesse and no lyght vnto them. And yet as naked, poore, and simple, as Christe his

Amos. 5.

his byrth was, the heauens with their powers, the Sunne & the starres: the Wyse men dyd celebrate & solempnize, their geuing of Golde declared him a king: their offring of Frãkensense, did signifie him God: and the brynging of Myrre dyd shewe he shoulde dye: the testimony of the Angels them selues, and his healing of sicke and sore, his helping of blinde and lame, his restoring of deafe, dumme, and deade men, nay, his victorie ouer eternall death, doth shewe hym selfe to be the glorious king of kinges: and why do the Heathen then so furiously rage together, and imagine a vaine thing: or why do the Kinges of the earth and Rulers stande vp, and take counsell against the Lorde the King? It is all in vaine, for yet the Lorde hath set his King vpon his holy hyll of Sion: Yet the Lorde is king, be the people neuer so vnpacient. Psal. 99. May the Lorde is king, and the earth maye be glad therof, Psal. 97. For so the Angell song, Psal. 2.

Luke. 2, verse. 14.

glory be to God on high, and on earth peace, good wyll towardes men.

He beareth rule immediatly or mediatly. Immediatly by himself, as he is God from euerlasting, whose Scepter shal haue no end, whose power is all ỹ is in heauen, and al ỹ is in earth, & yet it is not conteyned. And as he is God, so he ruleth not lyke an earthlie Monarche, who by ritches, strength of armes, pollicie, & the lyke, do rule ỹ rost. But he by his onely wisedome, by the which he sustaineth al things in heauē & in earth, to mans reason very foolishlie, he sometime in an Arke, sometime in a Caue, sometime in pryson. &c. he doth for secræt causes leade his Church through many bytter temptations, as it were to no other purpose, than by trying them by ỹ Crosse, to make them true to his Crowne. And ỹ his Church is subiect vnto such mutations tæ, it is our infirmitie & weakneſſe, and not his faulte, and yet he is so on our side, ỹ nothing can be against vs. Though

euer

euer dying, yet neuer dead: styll assaulted, and styll assisted: nowe as it were extinguished & cleane gone, and nowe encreased and mightily multiplied. He ruleth by his spirite, so that neyther thought, woorde, nor deede, can passe without his prouidence: and they that thinke he ruleth generallie all, but not particularlie euerie one, or that it is labour for him to knowe euery mans matter, & to dispose them all, and so say with the foolish. Tush, the Lorde seeth it not, or is there knowledge in ẏ most highest? they are but chyldren yet for knowledge, and but yong schollers for vnderstanding, they haue not in parte learned the Maiestie of God, nor sufficiently knowne the greatnesse of his power: which in all cases vndoubtedlie is assistent to his whole Church. and to euerie part thereof, to ẏ whole flocke, and to euerie sheepe thereof, and seeketh euen that same one wanderer in the wyldernesse, and bringes him home againe, and preuentes all daun-

I will be with you to the ende of the world. Math. 28.

gers, ditches, dyers, wolues, and deuylles, for he may not lose one, except that same lost chylde of perdition, that the Scriptures might be fulfylled.

Iudas Iohn. 7. verse. 12.

He ruleth by the Magistrate. Psal. 76.

Secondlie, he ruleth by his Ministers, and that is the Prince first, and vnder him the Pastor: for so you shall reade that he lead Israell lyke sheepe through the wylderneſſe, by the hãdes of Moyses and Aaron: the sworde ruled in the hande of the one, and the worde preached in the mouth of the other. So that euerie soule must submyt themselues to the superiour powers, for bicause the powers that are, are ordained of God, and he that resisteth them, resisteth the ordinaunce of God: for I sayd, you are Gods, and yet you shall dye like men. So that a king is subiect to none vpon the earth, but immediatlie vnder God, occupieth the highest roome in his owne dominion, and sitteth in the chiefest seate: yet neuertheleſſe, are they all but subiectes vnto God and to his worde; and to o-

Rom. 13.

Howsoeuer the Pope vsurpeth auc thority as a traytor to God and his prince.

bey

bey this is the safest waye to walke in a kingdome, to saye as Dauid, 101. Psa. I wyll walke with a perfect harte in my house. A kingdome then is Gods gifte, but to one: and a king is his gift, vnto many: & as if his Church offende him in iustice, he wyll punish hir: and children shall be hir kinges. Esa. 3. so in his mercie he wyll set vp Dauid in his throne, & Salomon in his seat: wherby we note, that both sortes, both good and bad, gratious and tyrannous, are al of the Lord: for he that made Cayus, made Marius also: he that made Augustus, made Nero too: he that made Domitian the Christian, made Iulian the Apostata Emperors. And though the Lorde for iust and secret causes, many tymes do geue this earthly kingdome, to wicked and vngratious Princes, to tyraunts and lymmes of Sathan: Yet this is sure, that not one of them al shal euer enter into the euerlasting kingdome without repentaunce.

The Lord in whose handes the harts

of kings are, turne them all vnto him, and graunt them timely repentaunce, that they may be kinges in heauen, as they are vpon the earth. Religion pertaynes not to the left hande, but to the right hand of a king, to his scepter & to his Crowne. For therfore chiefly hath he placed kings to be our forefathers, and therefore Quenes to be our Nurses. Esai.49. And secondlie, that the Church of God might lacke no cherishing, the example of good Iosias teacheth, who not only receyued, but read dilygently the booke of the Lawe: and prouided within three yeare, that al the Magistrates shoulde haue the same. Againe Saules disobedience, how it prouoked Gods iudgement, and what myserable and desperat end followed, who knoweth not? Wherefore so to speake and so to do, then to punishe, and there to pardon: to exalt some, and other some to eryle, to do all by the sworde, and yet by the auctority of the worde: is so full of maiestie and honour, a-

mong

mong men, and so full of blessing, and safetie before God: as no Crowne neuer so curiously wrought, or cunningly set with all sorte of pearles and precious stones, can halfe so bewtifie a Princes grace, as to be the seruaunt of the Lord, and faithfully to kæpe his commaundementes, and to saye with Dauid: he is my Lord, my king. Psa. 5.

The other hande whereby he gouerneth, is the Mynister, and in his hande hath put a mighty Scepter: which is his word: the excellencie of whose calling, together with the authority, is shewed forth in this: that if you heare vs, you heare him, if you refuse vs, you refuse him. Full great is our charge to preache offences, euen to the face of Princes, and neuer to sæke to flatter and please men, for then we can not be the seruauntes of God: Is he a Prince then, or a noble man: is he a Magistrate, or a Mynister: is he a Gentleman, or a rytch man: is it thy selfe, or Christ him selfe, in whome if

He ruleth by his ministers.

Luke. 10. verse. 16.

Gala. 1.

it bene possible for sinne to haue mette with righteousnesse, no doubt, rebukes euē of the Pharisées had bene faultes, when he sayde, Which of you can rebuke me of sinne? Sinne whersoeuer it is, is styll sinne, whether it be vnder sylke or velvet, vnder scarlet, or vnder cloath of Gold, it kæpes his old nature and hue, and therefore nothing can colour it: nor cloke it, nor kæpe it from Gods anger. To auoyde which, we strike at it as an enimie, with the scepter of the worde, and hunt it out, to chase it away. For if nobilitie, and honour, worshippe, wisdome, or wealth, or any thing coulde excuse you before God, then would we spare such before mē. Or if you could so compound with God, that notwithstanding your own destruction, your blood should rest vnrequired for at our hands, it were some pæce of cause to holde our peace: But God being no bribe taker, and requyring our tongues as Trumpets loude, and our mouthes to be open wyde.

John, 8

So

So that we haue the warrant of his worde, speake and spare not: and as Paul to Tit.2. sayth, do it with all authoritie, for this matter cõcerneth our soules & yours, our lyfe and death and yours, nay both our saluations or condempnations, reade Eze.3. and. 33. The authoritie we haue then is ouer Princes, as well as priuate men, and all a lyke, for there is no respect of person with him. Not that I saye the Minister is aboue ỹ Magistrate, no, God forbyd. Mystake me not, for that is the tyrannous vsurpation of the Pope, whose sworde is but Caines knyfe to Abels throte, whose harte and hande is full of innocent bloud.

But this I saye, whether for our benefite the Prince be good, or for our triall he be naught, we are and must be yet subiect vnto both, bicause they are both of God. So lykewise the Prince, the Minister, and the multitude, are all vnder the eternall Oracle of Gods worde, which is his mighty power, by Heb.4

faithfull receyuing of which we be saued, and by refusing we be iudged. As the examples of Saule, Ieroboam, Achab, Iehoiakim, Nabuchodonozer, Zedechias, and the lyke do tell, who casting off the Prophets, were cast off of the Lorde.

Wherefore, sayde the Lorde to Ieremy, I haue set thee ouer Nations & kingdomes, to roote out and to plant, to destroye and to buylde: what, to ordaine and depose kinges, lyke a Pope at his pleasure? no, no, but it is meant of the soueraigntie and superioritie of Gods worde, which must be the measure to all men, and the onely rule to rule Rulers with al, which is not subiect to any King, much lesse to ỹ Pope, to iudge or alter: but all our wyttes must be in subiection to his wisdome, and our wyls conformed by his word: and as obedience to any earthly king, is better than any other seruice, so is it better to our heauenly king, than any Sacrifice, for he must beare rule.

Ier. 1.

1. Reg. 15 verse. 22.

His office declared, here followeth the

the order howe he wyll rule (by wisedome:) for albeit his Princely power be such, as nothing can resist it, to whom all power is giuen: Yet he doth nothing without his most excellent & irreprouseable wisedome, and nædeth no counsayler, of whose fulnesse all the wise men in the world, that were wise in dæde, haue receyued. To leaue the testimony of scripture, ỹ he was fylled with wisdome, Luk. 2. and to come to his confounding of the Doctors with all their subtyle and serpentine questions, who made them blanke with his wonderfull aunsweres, escaping all the snares they layde for him to make him a traytor against Cæsar, against whome Sathan him selfe coulde not preuaile, for all his vengeable temptations: But what shall I take vpon me here to describe his wisedome vnto you, which hath no measure but is infinit in it selfe: surely I shal descrie my selfe to be very vnwise then. Why: is he not the wisdome of God his father:

He shall prosper with wisedome.

is

is not the depth therof bottomlesse? and the height topelesse, and his wayes vnsearchable and past finding out? Ro. 11. When therefore our Sauiour Christ is thus described as a king, in all those necessary numbers and vertues which pertayne to a Prince, we must note, he geues vs but a glimpse for greater sight, a small taste for a greater portion of knowledge of him: For Salomon in all his royaltie and wisedome, is not comparable vnto him: For shall ỹ shallowe Ryuers compare with the daype Seas? or an obscure starre with the brightnes of the Sunne? no, the Mone hir selfe must be vnder, if we wyll be crowned with starres, & receyue light at his brightnesse. This is rather written for Doctrine to earthly Princes & Magistrates, to knowe that honesty is a good defence for priuate persons: but Rulers must be wyse withall. He that strykes at other mens follyes & offices by the edge of the lawe, must loke to defende him selfe, and with wisdome playe

playe his parte. All the weapons, armor, Munitions, blockhouses, castles, & captains, are no such garde to a christian king, as a breast beset with wisdome and counsayle. Euen the subtilty of Serpentes qualyfied with the innocencie of Doues, is a perfect Mythridate against all treasons, seditions, alterations, warres, and whatsoeuer Popish pollicie, for the which ỹ Lorde sende a purging pyll. It is wisedome for a man to loke afore he leape, and in matters of wayght to wayte for the ende: it is one end of wisdome to be free from forraine power abroade, but it is the right end of wisedome to be farre from feare at home.

Two thinges obserued, wisedome can not but be retayned. The first is, not to tempt God, in refusing lawfull meanes, as Anabaptistes that wyll weare no weapons. Secondly, not to trust to much to our armes. It was wyselie sayde, a Horse is but a vaine thing to saue a man. Gedeon wyselie mustred. psal. 32. Iudges. 7

mustred. 10000. against the Madya-nites, though the Lorde culled out but. 300. for the fyght, where many men are, and fewe hartes, there is but small strength: all is one to God I graunt, to vse scores or hundredes, or thousands, more or lesse: as the examples of Gedeons goade, Samp-sons iawbone, Dauids sling, fewe and weake men against many and mighty Captaines. But Gedeons case, or Samplons, or Dauids, is not euery good Princes case, though their cause may be the same: to trust too much therfore is too much to tempt. There are ex-amples rounde about vs of the same, and their remembraunce is ruefully refreshed, as it were but yesterdaye, to put wisedome in the mouthe of them that heare it, to beware: that such late and lamentable confusions can not chuse, but awake wisedomes eyes to see daũger, and open hir mouth to shewe counsell. When men of vn-derstanding beare rule, the Citie flou-risheth.

risheth. It went better with Israell, when Moyses helde the rodde, than when those rebelles, Corah and his companions woulde rule the rosste. Plato arryued at this marke, when he woulde haue eyther Philosophers Princes, or Princes to become Philosophers. The Grecians against Troye, sent not onely stoute Achylles, but wyse Vlysses also: and Troye to defende, had not onelye valyaunte Hector, but prudent Eneas also: of which the one was called Mens, the other Manus Troiæ, the one the harte, and the other the hande of Troye. The Athenians woulde not onelye haue the Dragon, but Pallas in their Temple. I speake it not as though wisedome wanted in Englande: for I knowe, and acknowledge gladlye, that we haue a most wyse Prince and Counsayle, wyse Judges and Magistrates, and that they go before other kingdomes and countreys therin: but for the execution thereof we speake,

for

for the cõtinuall practise, which would preuent all daungerous conspyracies, which the Lorde confounde and bring styll to lyght for our better safetie: kæpe them farre from Englande, farther from London, but most farre from the Crowne. Not without cause dyd Salomon aske wisdome, & not wealth, to prosper in his kingdome, which was the wysest king that euer was, whose wisedome drew Saba ỹ Quæne of the South, to come and sæ him. If I should here stande vpon the excellent graces & gyfts of our most wyse & vertuous Princesse, Quæne Elyzabeth, I should but bewraye my vnableneſſe, and shewe my leaden skyll in a golden cause: and besides, the necessity is none, where Fame doth spread abroade farther and lyuelyer, than this my poore remembraunce shalbe euer able to do: Let vs rather prayse God, & pray vnto him for hartes of heauenly wisedome, to amend our lyues, that for his Churches benefite, she maye haue hir Seate

eſtabliſhed, hir yeares doubled, hir enimies confounded, & hir happy raigne long proſpered ouer vs. Amen.

It is a great comfort to dwell in a common weale where equitie & righteouſnelle are ſet vp. Chriſt is no tyraunt I tell you in his kingdome. No: Judas and all Traytors to his croſſe and crowne: Caine and all murtherers of his ſeruauntes and Miniſters: The Deuyll & all his lymmes ſhalbe made confeſſe his equity, and the chyldren of his kingdome ſhall prayſe his righteouſnelle for euer. *He ſhall ſet vp equitie and ryghteouſneſſe.*

But ſome wyll ſay, Was he ſuch an vpright king, which kept cõpany with Publicans, and fauored ſinners, ſaued them, healed them, did al for them, & as he ſayth himſelfe, he came not to call ỹ righteous, but ſinners. I anſwer, his ſauing of ſinners declareth his righteouſnelle in mercy, and his condemning them which ſeemed iuſt, doth ſhew his equity in iudgement, and ſo he ſets vp equity. What can be more full of equi- *Obiection.* *Soluti.*

ty, than to geue Cæsar his own, & God his owne. Mat. 22. Justice is no otherwise described vnto vs, but to geue euery man his own, which is so necessary for an Estate, ỳ as Poets faine, without Justice Iupiter can not guide the globe. And he ỳ wyll do any Justice to another, must first begin with himself. Lycurgus is sayd neuer to commaunde any thing, but he would do it himselfe: and what a shame was it for Iudas, to punish hir whom he himself had layne with all. Gen. 38. with what face coulde Marcus Crassus a starke myser, speake against couetousnesse: or Verres a robber, against theft: or Nero a tyraunt, against crueltie: or Gracchus a traytor, against sedition? It is required of you, not only to be wyse as Serpentes, but also to be as innocent as Doues: the one subtilty, that you maye receyue no hurt, and the other simplicity, that you do no harme. Beware of affection, and beware of perturbation: take hede of loue, & take hed of hatred. Let no hope

or

or feare make you euer conclude that which you knowe not, nor neuer geue sentence against that you knowe. Let no widdowes causes fall, let no Orphanes lose their right, let not equitie go to the wall: for if in your presence she can haue no place, alas whether being banished shal she wander? If the golden king do tell the smothest tale, what stumbling makes the poore mãs speaking? Let not good Lawes so be made as Spyders webbes, to entangle small flyes, and let ỹ greate escape, to hamper poore men, & to fauor the ritch. Fauor not the ritch man bicause of his rytches, nor the poore man bicause of his pouertie, let no such respect be, and cause to make them fare the better, or the worse: Saye not to the one, syt you here, and to the other stand thou there. But set vp righteousnesse & equity, and deale indifferently to all in the Lande.

All iniuries are done, either by affection, or perturbation, or of negligence, or of purpose. Looke to it therefore, and

haue the victory ouer your selues lyke men: for any offence in the Magistrate is a sure plague to the innocent. And one thing I humbly beseech you before the Lord this day: that as (I am sure) you would not condempne any mã innocent, not for any thing, so take good hæde of iudging any man absent. I call him absẽt, whose cause is not throughly handled, sufficiently proued, & lawfully deposed. And here I lament the desperate case of some in our dayes, ỹ are possessed with whole legions of lying deuylles, and passe not a rush for periurie, to ouerthrow their enimie in such cases: there is requyred of you ỹ I can not teach you (I would I coulde) onely in ỹ behalfe of your own soules, I admonish you to beware of scarlette sinnes, I meane red & bloudy crueltie, which Cæsar sayth, is the worst companion of a mans olde age, that can be, a miserable remembraunce of tyranny done in thy youth.

Take example of Christ, to whome when

when a woman taken in adultry was brought, he loked on the grounde, and wrote with his finger: which maye shew your wisdoms, that respite, pausing, and scanning of a matter without long lingring, or retourning, or delay, is best and mætest for a Magistrate. Iohn. 8. verse. 8.

And that may be wished to, that after iudgement, all possible spæde were not to executiõ. Your good pollicies therin to preuent pardon for vnworthy persons is commendable: but for tyme & space for instruction & repentaunce I speake, that as we all desire ỹ Lorde to geue vs tyme, & to kæpe vs from soddaine death: So as you best shall finde good, deale with their soules I beseæche you, whose bodies by iustice you commyt to death. Iustice is well called the Lady of ciuile affayres, or rather the mother of a cõmon weale, and hir two daughters or damosels, Lenity, & Seuerity, are very necessary handmaids: Iustice is to respect euery mans cause, but no mans person, for that is parti-

ality: Lenity is to mitigate or lessen ỹ punishment, but not the facte, for that were iniquity: and Seuerity, is to punish the fault condignly, but not without cause, for ỹ were tyranny. I leaue this to your discretions, euen thus, bicause you are wyse inough, to whome the matter is commited: onely I pray you remembre, that God is Iudge ouer all, and that he setteth vp equity and righteousnesse in his kingdome.

Here is the ende of his comming or kingdome, Israels safety (by his time) is meant for euer, for who can tell his age. Esa. 53. So long then as he is king, so long shal Iuda be safe: but he is king for euer, therefore for euer shall Iuda be glad. We are sealed therfore safe, he hath all power, therefore we are safe. This is ỹ perfect state of happinesse in dæde, not onely to be in peace, but to be without feare of farther trouble. This maye partly be vnderstode of Israels delyuery, which were in peace a long season, in respect of their wonted troubles

bles & warres. And it maye be applied to the mylitaunt Church, which notwithstãding it is tossed with many tẽpestes, yet is it voyde of any feare of dampnation, bicause of our fayth, and faythfull foundation, Jesus Chryst. Eyther it maye be, & moze effectually, vnderstoode of the tryumphant Church which is safe and past all feare, euen as Chryst himselfe crowned in the heauens, and past all the daungers of hell.

Hence we note the ende of Magistrates & of Princes ruling, to be their subiectes safetie without feare: a shyp sailes to come to the poyt: a man fights to get victozy: he that labours doth it, that he maye rest. Chzistes Church is mylitant, that it may be triumphant. And loke what ỹ whyte is to him that shooteth, and the same is peace to him that gouerneth. The marke that Magistrates should ayme and shote at, is the pzosperity of the people.

In his time Juda shall be saued and Israel shall be without feare.

That is no sound peace, where there is daunger of warre: there is no safety

where there is continual feare, now at meate, and nowe in the fielde, nowe in the Church, and anon in prison. As Israel was sore chased and vexed of their enimies at euery halfe whyle. We haue no such cause to complayne (God be thanked therefore) and yet our hope and feare, can not chuse but ebbe and flow, bicause we haue had such a peace, as the enimie doth enuie, and the true Christian can not but feare what wyll followe. But seeing *Deus nobis hæc otia fecit*, that God is ỹ author of our peace, we wyll not cease to put our trust in him, and to pray vnto him for encrease of grace, and so shall we be sure of long peace.

Let vs decline in déde from euyll, & dw in déde the thinges that are gwd: let vs praye vnfeynedly for the bonde of peace, which is vnitie: but I woulde haue it in verity, for a Citie deuided can not long stande. Ye that knoweth both buildings, & their cause of ruines, hath tolde vs so. Parris is a pattern not

of

of long ago, and Antwerp an example but of yesterday: happy are they whom other mennes harmes can make to beware, and dolefull is theyr estate that dally with destruction. The Lord knit the knot of peace, & make it fast from slypping and breaking, that being at quiet in our bowelles from sedition at home, we maye be stronger in body to resyst all forraigne powers abroade.

A most glorious and gratious tytle and cause of al our comfort: how neare a name to this doth the Angell reueale to Ioseph, when he called him Emanuel. Math. 1. Esa. 8. which is, God with vs. As the plaister vnapplyed being neuer so good, doth yet no good at all: So al that we haue heard of this king can comfort vs nothing, except it do pertayne vnto vs: nay the brightnesse and glory of his comming & kingdom, doth rather breede dispayre in vs, that well consider what we are: & therefore to mæte with this malady, the mercy of the Lord hath discouered him to the

The Lorde our ryghteousnesse.

full. And to vs the daye starre shyneth bright, and bringeth ioy in ỹ morning: so is the sonne of righteousnesse sprõg vp to vs that were in darknesse, and in the shadow of death. And hence is it, ỹ the ryghteous are sayde to shine as the sonne in the kingdome of God, bicause the son himselfe is our righteousnesse: at whose appearing the very sũne shal lose his beames, & the Mone hir brightnesse, and the starres theyr lyght, for they are darknesse vnto him, and he is the Lorde our righteousnesse.

Esai. 9.

Math. 13.

It is necessary, that seeing ỹ reward of sinne is statte by the Lawe eternall death, and ỹ for very shame & cõscience sake, no man dare able himself iust before ỹ barre or tribunall seate of God. Which sore trial Dauid saw, and how it would go with him, when he cryed: Lorde, enter not into iudgement with thy seruaunt, for no flesh is ryghteous in thy sight. Notwithstanding, that pestilent rable past all shame, doth desperately dare to broche such dampnable

Psal. 142.

doctrine

doctrine of merite, whereby establishing their owne righteousnesse, they cast downe the righteousnesse of Jesus Christ, as the Jewes dyd. Rom. 10. but their rewarde is ready, & their destruction slæpeth not, for their merits sake.

Let vs deny all worthynesse, or towardnesse, or sparke of goodnesse to be in vs, which the Papistes do falsifie & fayne to be a grace remayning in thē, wherby they take away that all which is due to Jesus Christ. Who, as he is all in all, and alone hath wrought our redemption, so alone he wyll be glorified, and be altogether our righteousnesse, without our helpe or addition: wherefore it is sayde, when we hated him, he loued vs: which is taught by that place: He loued vs first, and that he was founde of them ý neuer sought after him: but that he is made to vs wisedome, ryghteousnesse, sanctification, & redemption: and onely hath preuēted our dampnation, so that al other practises are but simple shifts: merites

1. Iohn 4. verse. 10. &. 19.

1. Cor. 1.

are

are but popish paltry, & not worth one gally halpeny, nay, whatsoeuer it be beside Christ, it helpes to hell as round as can be: For he is ỹ way, the trueth and the lyfe. Of with all backe byases then, which maketh vs runne out of course: let vs kæpe our grounde, & beware of wandring, for vaine opinion hath caryed many a man out of ỹ way: and be sure that saluation commeth of Christe, or else it neuer was. If thou wylt haue it by merite, then thou canst haue no grace, for then merite shoulde not be merite. So if thou must nædes obtaine it by grace, then not of works, for else grace should not be grace: God and man can not so be halues: the precious pearle is not so patched vp.

Iohn. 14.

Roma. 11. verse. 6.

Wherfore take hæde of trusting to merites, so that thou fayle of mercy in the end, and acknowledge thy selfe vtterly destitute of the grace of God, and appeale to his mercy seate, for all haue sinned, and there is not one good, no not one: euery mothers sonne, the whole posteritie

Roma. 3.

posteritie of Adam is starke naught, cõming of a rotten stocke: finde it out betymes, & iudge your selues, that you be not iudged of the Lord. When thou beareſt therefore that Christe is our righteousnesse, looke not a farre off, but into thy owne selfe, for he is not thine, except thou hast his spirite, whereby thou art knytte, ioyned, & incorporated into him: then doest thou participate him, and by a liuely faith art made one with him, and he lyueth in thée by grace, and thou in him by faith, and nothing can bring the like comfort to thy conscience: As the ofte meditation of this righteousnesse, which wyll rauish thee more & more of all carnall desires, and kindle spyrituall delyghts in thée: and nourish thée so by lyttle and lyttle, that thou shalt receyue at length the earnest of thy saluation, and then shalt thou be out of all doubt in thine owne hart: then shalt thou fæle that thou art reconciled by him vnto God. 2. Cor. 5. For so God predestinating vs before tyme,

Rom. 8. verse. 9.

Galath. 2.

tyme, doth yet call vs in our due tyme, and whome he calleth, them he iustifieth by geuing Christe to be our righteousnesse, and as many as haue him are happy, for they shall be glorified: For he neuer leaueth vs, vntyll he hath drawne vs vp vnto him selfe: and as all our righteousnesse is in him, so is our lyfe also hyd with him in God: and when he which is our lyfe shall appeare, then shall we also appeare with him in glory, we can not therfore the whiles but longe for our perfection, seing very natures instaunt hath wrought this in brute Beastes, and Phylosophers kæpe a great coyle to finde out and defende their *summum bonum*, which is worth nothing: and shall Christian hartes be slowe in loking or longing for theyr onely ioye. Shall we not rather wayle and wæpe for his comming? shall we not sighe and sobbe for his kingdome, seing that whyliste we are in the flesshe, we are

Rom. 8.

Colloss. 3.

ND BY RIVIERE & SON

are absent from him who is our righteousnesse, our perfectnesse, and our onely felycitie.

It can not be that Gods spyrite wyll be so styll in vs without worcking, for he is not acquaynted with coldnesse, and true fayth knoweth not ydlenesse, all thinges are not well therefore, except we fæle this feruencie stronger and stronger in vs: except we set our cogitations a worke, our affections wyll be quyte caryed awaye: and except we plye our saluation in deede, our desyres wyll sone ware faynte. So fæble is our flesshe, so suttle is Sathan to quenche the Spyrite, our auncient sworne enimye, who desyreth to shake and to sacke our fayth, to wounde our Conscience, and to breake the peace betweene GOD and vs. But it can not be, for our ryghteousnesse is the Lorde, and there is no vnryghteousnesse wyth him. And therefore are wee sure

against

againſt all the Deuylles in hell: for he prayeth for vs, and his ſpyrite ceaſeth not ſighing in vs, helping our infirmities, ſo ỹ we are ouercome our ſelues, and confeſſe him all in all, and are dæpe in dette, bounde both body and ſoule, to ſyng out his prayſes all the dayes of our lyfe, who hath wrote our redemption by his moſt precious death. To whome with God the Father, and the holy ghoſt, one onely eternall and euerlaſting God, be all honour and glorie.

Amen.

FINIS.

BOUND BY RIVIERE & SON